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to be almost identical with Green's. Dr. Watson then proceeds to criticise Mr. Bradley. This seems a grave mistake. Either this book was intended to be popular or it was not. In the latter case, it is difficult to justify chapters ii.-v., which are nothing but a popular summary. On the other hand, an attempt to refute Mr. Bradley's doctrine of the That and the What should not be made in fifteen pages of a text-book.

This is followed by a chapter on "Idealism in Relation to Agnosticism and the Special Sciences," which contains a discussion of the possibility of non-Euclidian space, and the book is concluded by a chapter on "Idealism and Christianity."

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PHILOSOPHY OF THEISM: Being the Gifford Lectures delivered before the University of Edinburgh in 1895-1896. Second Series. By Alexander Campbell Fraser, LL.D., Hon. D.C.L., Oxford; Emeritus Professor of Logic and Metaphysics in the University of Edinburgh. William Blackwood & Sons: Edinburgh and London, 1896. Pp. xiii., 288.

In the first series of his Gifford lectures, Professor Fraser arrived at the conclusion that in man, as a self-conscious and self-determining agent, is to be found the best key we possess to the solution of the ultimate problem of the universe. In this second series he first deals with "the moral and intellectual *rationale* of Theism," and then proceeds to examine, from various points of view, the "chief enigma of theistic faith," the problem of evil.

The leading thought of the whole volume is that all our dealings with the world imply ultimately "moral faith" in the trustworthiness of the final principle of the universe. In working out this thought, Professor Fraser follows the order of the traditional "proofs" of the being of God. Change in nature finds its explanation in "continuous divine activity." Causation resolves itself into "intending will." And this, because moral experience reveals "will as the only absolutely originaive cause of change that can be discerned." From this it follows that scientific thought about nature is not destructive of religious thought; on the contrary, these two ways of thinking "really strengthen one another." In his chapter on the ontological "proof," Professor Fraser includes a brief and interesting discussion of the Hegelian

philosophy. His principal criticism is that that philosophy leaves no place for the individual person as a moral agent.

The latter portion of the book deals mainly with the problem of evil. The central thought is that the ordinary statement of the problem involves an unproved assumption. The question, Why does God permit evil, tacitly assumes that a *necessitated* absence of evil must be in itself good. The possibility of moral goodness implies the possibility of moral badness.

There can be no doubt that the volume contains a very able and impressive treatment of several of the most important aspects and problems of Theism. A criticism of this treatment as a whole may perhaps be thrown into the form of a question, Does Professor Fraser heap too great a burden upon "moral faith"? He answers this criticism implicitly by the statement (p. 274) that "moral faith is deeper than the deepest possible intellectual doubt, and presupposed in all that is reasonable." But, to make this answer perfectly satisfactory, is there not need of a more thorough-going idealism, in the interpretation of nature, than any to which Professor Fraser seems willing to commit himself?

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CONTEMPORARY THEOLOGY AND THEISM. By R. M. Wenley, M.A., D.Phil. (Glas.), D.Sc. (Edin.), Senior Professor of Philosophy in the University of Michigan, etc. Edinburgh: T. and T. Clark, 1897. Pp. x., 202.

This little book describes and criticises some of the more important theological opinions of the present day, and concludes with an account of the author's own philosophical position.

Speculative theology, represented more especially by the present Master of Balliol's "Evolution of Religion" and Dr. Pfeiderer's "Gifford Lectures," is outlined and discussed. The outline is drawn clearly enough, the discussion is interesting if somewhat inadequate.

Ritschlian theology seems to me to receive more satisfactory treatment. Its place in modern thought and its principal tenets are well indicated. The criticism which follows is convincing.

Professor Wenley's own treatment of the theistic problem is somewhat perplexing. It is hard to reconcile the position he adopts in his criticism of the speculative theologians with the doctrine of his concluding chapters. His criticism rests mainly on